

of Acts, did come on the day of Pentecost. The apostles, on that day, were "filled with the Holy Ghost," and spake, "as the Spirit gave them utterance." Peter's sermon was originated in his mind, and flowed from his lips, under the teaching and guidance of the Holy Ghost. He was not expressing his views as a man, or as an ordinary thinker, but was speaking as an apostle of Jesus Christ, and directed by the Holy Ghost as to what he should say and did say. "The Spirit of truth" spake through him, and what he said told with saving effect upon a multitude of hearts. The promise of Christ beforehand and the events of the day of Pentecost explain each other, and give us the doctrine of inspiration as bestowed upon the apostles. We do not really need to look elsewhere to find either the source or the nature of this inspiration.

Christ, in making the promise, told the apostles that "the Comforter" or, "the Spirit of truth" would "abide" with them "forever," meaning that the inspiration thus granted would not be temporary and transient, but would be a *permanent* endowment or attendant upon their ministry. This inspiration, beginning on the day of Pentecost, was thereafter continued to them, teaching them "all things," guiding them "into all truth," bringing the ministry of Christ to their "remembrance," and showing them "things to come." They were in this way qualified to do the work of apostles, to tell the story of Christ, to repeat his words, and speak to men by the authority of God. They assumed to be thus endowed, and preached the Gospel as "ambassadors for Christ," and as if stating not simply their own opinions, but opinions to which the seal of God himself was affixed. The consciousness of such inspiration lies upon the very face of their ministry.

Paul told the Galatians that the Gospel which he preached was "not after man," and not by him received from man, and not taught to him by man, and that it came to him "by the revelation of Jesus Christ." Though not a disciple when Christ was on the earth, he became an apostle by a supernatural call from Heaven, and as such he received the Gospel "by the revelation of Jesus Christ." Referring to himself and his apostolic associates as preachers of this Gospel, and for this work specially endowed, he said in his First Epistle to the Corinthians: "Now we have received not the spirit of the world, but the spirit which is of God; that we might *know* the things that are freely given to us of God; which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." This language, while in exact accordance with the promise made by Christ, involves the teaching, the direction and guidance of the apostle by the Holy Ghost, alike in respect to ideas and language. They were not furnished simply with ideas and then left to express them without any inspiration as to words. Paul expressly declares that they

spake in the words "which the Holy Ghost teacheth." This cannot mean less than that their inspiration extended to the *words* they used as well as to the ideas contained in them. They, hence, spake "as the Spirit gave them utterance." This was the fact on the day of Pentecost, and what the apostle says implies that it continued to be a fact.

So, also, in regard to the "great salvation" by Jesus Christ, the same apostle, in his Epistle to the Hebrews, uses these words: "Which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him: God also bearing them witness, both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to his own will." Christ first preached his own Gospel; and then the apostles who heard him also preached it by his authority, and under the promise that the Holy Ghost would be their helper, teacher, and guide. Paul says that God, in the ways specified, bore witness to their preaching. "Divers miracles and gifts of the Holy Ghost" attended their ministry. The Holy Ghost dwelt with them, wrought in them and thru them; and thus the promise, made by Christ before and after his death, was fulfilled in their experience.

This, promise, moreover, as to the source and extent of inspiration, had its substantial parallel in the endowments of prophets who lived and died before Christ personally appeared in our world. On this point we have the words of Peter to the following effect: "For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." Here is the same Holy Ghost moving prophets that, at a later period, moved apostles. On the same point we have the words of Paul in his Epistle to the Hebrews: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." "Holy men of God" spoke "in old time"; but they spake "as they were moved by the Holy Ghost." God "spake in time past unto the fathers by the prophets." He did the speaking in the sense that the prophets were divinely inspired to speak. Their words were his words.

These sundry speakings of God in time past, and by "holy men of God" speaking "as they were moved by the Holy Ghost," existed in the form of a written record, among the Jews, in the time of Christ and in that of his apostles, and in the New Testament are often referred to as "the Scripture," "the Scriptures," "the Holy Scriptures," "the Word of God," and sometimes as "the Oracles of God." These "Scriptures" constitute what Christians designate as the Old Testament. Christ and his apostles had frequent occasion to speak of this record and to quote from it; and the view which they took of it, as indicated by express affirmation or by obvious implication, is well stated by Paul in his Second Epistle to Timothy. Reminding Timothy that from

childhood he had "known the Holy Scriptures," and declaring them able to make him "wise unto salvation thru faith which is in Christ Jesus," the apostle then proceeds to say: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

By the phrase "All Scripture," here used in the comprehensive and universal sense, Paul evidently meant "the Holy Scriptures" to which he had just referred, and which, as he says, Timothy had known from his childhood. He meant what Christ meant when he said to the Jews: "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." What he says of "all Scripture" is that it "is given by inspiration of God." The words "given by inspiration of God," are used to translate the word *theopneustos* in the original Greek, which literally means *God breathed*. "All Scripture" is *theopneustic*, or divinely breathed. The breath of the Almighty penetrates it and is its source. Tho in the language of men, and written by human hands, the breath of God is in it as the reason for its authority. It is all that it would be if miraculously written by God himself without the agency of men. He guided the men who wrote it, and hence what they wrote was inspired by him. God speaks in and by these Scriptures, and for this reason they are referred to in the New Testament as being "the oracles of God," and were always treated by Christ and his apostles as being of divine authority. This is what Paul means to say and does say, when he declares "all Scripture" to be *theopneustic*, or "given by inspiration of God."

So the question of Bible inspiration stands as we find it in the promise of Christ, in the subsequent fulfillment of that promise, and in the teaching of the apostles. It was to be, and it was, in its nature and extent, an inspiration teaching the apostles "all things," guiding them "into all truth," showing them "things to come," refreshing their memories as to what Christ had said to them, enabling them to bear witness unto him, and continuing as a permanent endowment during their earthly ministry. This inspiration had its substantial parallel in that of the prophets, who, like the apostles, spake "as they were moved by the Holy Ghost," and thru whom God spake unto the fathers. To the reality of the apostolic inspiration God bore "witness both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to his own will." The sacred writings, existing among the Jews in the days of Christ and his apostles, and known as "the Scripture," "the Scriptures," "the Holy Scriptures," "the Word of God," and "the Oracles of God," and now existing and known among Christians as the Old Testament, were "given by inspiration of God"; and the same is true of the sacred writings composing the New Testament.